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## BOOK REVIEWS

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*Die Pseudoxenophontische ΑΘΗΝΑΙΩΝ ΠΟΛΙΤΕΙΑ.* Einleitung, Übersetzung, Erklärung von ERNST KALINKA. Leipzig and Berlin: Teubner, 1913.

It is a matter of surprise that no annotated edition of this important document has appeared since the editions by Müller-Strübing, 1880, and Belot, 1880. Though primarily a political tract, it deals also with linguistic, economic, social, dramatic, and legal matters. In view of the constantly growing body of discussions, comments, and fugitive remarks on the part of scholars of widely divergent interests, a comprehensive edition such as Kalinka has produced is particularly welcome. The text is practically the same as that of his editio minor of 1898 to which the reader is referred for information regarding the manuscripts. The present edition is provided with an adequate apparatus criticus. The treatment of the text is characterized by conservatism and fidelity to the MSS tradition and the result marks a distinct advance in the interpretation of the work.

In i. 14 the difficulties involved on the MSS reading οἱ ἐκπλέοντες are overcome by reading οἱ πλείονες. This is attractive, for it calls attention to the activities of native sycophants in the subordinate cities, which must have been even more annoying than those of Athenian origin. The objection that οἱ πλείονες is not used elsewhere by the author to designate the popular party is not serious. Thucydides (viii. 73. 6) uses it of the democracy in Samos. More disturbing is the violent change of subject involved in referring γινώσκοντες in the same sentence to the Athenians. A similarly harsh change occurs in Kalinka's interpretation of the much-discussed passage (i. 11) regarding slaves. Here the interpretation of ἐλευθέρους ἀφιέναι as referring, not to actual manumission, but to the practical freedom of δοῦλοι χωρίς οἰκοῦντες is extremely attractive. No parallel is cited. In i. 14 ἡ ἀρχή does not refer exclusively either to the democratic rule in Athens, as Kalinka takes it, or to the imperial rule of Athens. Both are included. Oligarchic governments in the subordinate cities could as a rule react only indirectly on domestic politics in Athens. Again in ii. 1 the remarks on Athenian military power are rendered intelligible by a few changes. The use of the superlative κράτιστοι instead of a comparative for emphasis is not without parallel. The difficulty in ii. 12 where the commercial aspects of sea power are set forth is removed by the transfer of ἡ from before οὐ to

the position before οἷτινες. One would be more satisfied with this and some other textual changes if one could be certain that the satirical author of this pamphlet always attributed sound theories to the democrats. These few crucial passages to which every student of the "polity of the Athenians" immediately turns when a new edition of the text appears sufficiently exhibit the methods of the editor in constituting and interpreting the text.

The introduction deals with the date, authorship, composition, and character of the pamphlet. It is pretty generally agreed that the date lies somewhere between 430 and 424. The arguments advanced in support of attempts to be more accurate are not convincing. The assumption that no writer would have enumerated among the advantages of sea power the ability to seize ἀκτὴν προέχουσα ἢ νῆσος προκειμένη ἢ στενόπορόν τι (ii. 14) before the capture of Pylos implies a very poor opinion of the intelligence of people who for two generations had been the predominant sea power in the Mediterranean. Equally curious is the notion that, after Brasidas' spectacular raid on the Chalcidice, no writer could assert the impossibility of distant military operations on the part of a land power (ii. 5). One might as reasonably argue that the comment was suggested by the raid of Brasidas, whose success only served to emphasize the difficulties of such an undertaking. But there was a number of circumstances that rendered the exploit so unique that it could in no way modify a general military theory: καὶ τὸν μὲν πεζῇ ἰόντα δεῖ διὰ φιλίας ἰέναι ἢ νικᾶν μαχόμενον.

Kalinka rejects the argument regarding Pylos because the object of that undertaking was not λωβᾶσθαι τοὺς τὴν ἡπειρον οἰκοῦντας. The Brasidas argument he characterizes as "diese scharfsinnige Beobachtung." There is a detailed discussion of the passage regarding the democratic attitude toward political comedy: κωμῳδεῖν δ' αὖ καὶ κακῶς λέγειν τὸν μὲν δῆμον οὐκ ἐῷσιν (ii. 18). This is not a reference to a specific law. The Athenians did not attempt to embody fine distinctions in their legislation. The εἰσαγγελία afforded ample means of protection against any gross abuse of stage freedom in comment and criticism of current affairs. It is futile to try to identify a particular prosecution as the basis of this remark.

Kalinka wisely refuses to attempt to identify the author with any known writer or politician. 'He was an Athenian citizen and an oligarch.

The commentary covers 230 pages. This is a generous amount of annotation for 13 pages of Greek. References and more minute discussions in the commentary are printed in footnotes. It is a pity that the edition was not made complete by the inclusion of the index verborum that appears in the editio minor.

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